

The Ansgar Lutheran

can drive people to insanity and bankruptcy—including you . .

Gossip Is Dynamite

By Harold Whitman

Offhand, gossip seems like an innocent pastime. It is something that goes over the back fence every day, and what harm does it do?

Plenty! Gossip so often described as "idle" is actually anything but that. Gossip has ruined big corporations, driven famous and successful people to suicide, caused innocent girls to run away from home, and others equally innocent to quit jobs in disgrace.

What if gossip suddenly picked on you for a target? What if poisonous tales began to circulate about your wife or daughter, yourself or your business?

Many a business has felt the sting. The classic example is the big cigarette company that was victimized some years ago. A story spread with gossip's usual speed, that a worker had been found working in one of the company's factories. Sales were menaced. Public confidence was shaken.

Desperately the company tried to wipe the rumor, which was not true. It offered reward for detection of the gossip spreaders. It published a board of health reports. Still the gossip took a toll of tens of thousands of dollars.

Who is to calculate the toll of gossip in wartime? We can chalk up the lives of 50,000 soldiers in the last war after gossip of one type or another, among the men themselves, and worst of all, home front gossip that slowed down production.

Enemy gossip-planters tried to keep workers out of war plants. They spread stories that certain types of labor would cause diseases. Women flocking to industry, were targets of stories about sterility and various female diseases allegedly caused by factory chemicals.

The rumor planters were banking on an all-too-human weakness. Many of us do like to pick up a weird bit of "information" and pass it on. Why?

People gossip to get a feeling of power and importance. To be "in the know" exalts one's self-importance. While telling a tale, a person is, for the time being, dominant over his listeners.

How many times we have said as children, "I know something you don't know!" As grown-ups, we've discarded the phrase, but our motives in coming across with a juicy tidbit are quite the same. During the war, government agents were gravely disturbed at what they found in one Italian-American community. One fourth of the people were listening regularly to Radio-Rome, passing on Axis propaganda to their neighbors. Were they Axis sympathizers? Were they disloyal?

No. A team of psychologists discovered they were just persons who wanted to boast that their radios were strong enough to pick up Rome! By passing on the Axis gossip, they got a little extra prestige in the neighborhood.

Another reason why we gossip is that gossip reflects our emotional needs.

Sex interest accounts for much gossip and most scandal. Anxiety is the power behind the macabre, threatening tales we so often hear. Hope and desire underlie pipe-dream rumors. Hate sustains slander. The gossipier brings his own dark, repressed thoughts into the tales he spreads.

Not everything is gossiped about. The subject matter must touch our lives and particularly our emotions.

* * *

How do stories get distorted? Psychologists find that all of us have a certain mental "set." Our minds and emotions are set a certain way, as the sails of a boat are set. It may vary from time to time, but at any given moment our mental "set" determines the way we respond to gossip just as the set of its sails determines a boat's response to the wind.

An example of how "set" works in gossip-mongering is the woman who is widely envied—and hence disliked in her community. Dr. Carl A. Menninger, the noted psychiatrist, gives an example of how gossip about her might buzz through town. A casual enquiry about her health is so embroidered as to finally resolve itself into a tale that she is dead. Before the last one to hear the story could pass it on, she saw Mrs. King coming out of her house. "Land sakes!" said Mrs. Jones, "I just learned of your death and funeral. Now who started that?"

To which Mrs. King perceptively replied, "There are several persons who would be glad if it were true!"

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News and Notes

Pastor Holger Berthelsen Summoned

Pastor Holger Berthelsen passed away Saturday July 11, at Sioux Falls, S. Dak. Pastor Berthelsen's latest charge was Viborg, S. Dak. He resigned about a year ago on account of ill health, and then he moved to Sioux Falls, S. Dak., where his wife and children kept things together as they all worked. He had a weak heart caused by two attacks of rheumatic fever in his youth. It was his heart which caused his death suddenly.

His funeral was held at Viborg, S. Dak. July 15, with the local pastor, K. R. Jensen, in charge. A message of sympathy was brought from the Iowa District by the Secretary, the Rev. Stanley Larsen, Exira, Iowa, and Dr. Hans Jersild, spoke in behalf of the synod. Your editor, a friend of Pastor Berthelsen delivered the funeral message.

The burial was at Our Savior's Lutheran Church July 17, where interment was made.

Pastor Berthelsen was a loyal friend and a man who had the courage of his conviction. The fact that his health never was any too good, made it somewhat difficult for him at times.

Pastors P. C. Jensen, H. S. Madsen, Ernest Grill, Virgil Andersen, J. H. Tennesen, and former pastors, Harry Petersen and H. Stallknecht, were in attendance at the funeral as well as a number of people from Royal, Iowa.

For the story of his life we turn to his autobiography, which he submitted at the time of his ordination.

"I was born in Racine, Wis., the 25th of April, 1896, and was baptized by Rev. N. V. Holm the same year. My parents are Andrew Berthelsen and Emmalina Berthelsen, born Madsen.

"My adolescence, in spite of the depressing economic situation and the added burden of much sickness suffered by the members of our family, was filled with sunshine and joy. I learned early that God never fails those who call upon Him in Jesus' name. My first recollections reveal to me a mother who constantly pointed out to me the Lord Jesus as the Savior who is the only criterion for a successful and happy life. Neither did my father, nor my Sunday school teacher,

Mr. P. Madsen, nor my sainted Pastor N. J. Bing fail to impress upon me the love and mercy of the Savior.

"My confirmation day, the 23rd of April 1911, will always stand vividly before me. Never will my pastor's words, 'Then give God your heart and me your hand,' cease to reverberate in my soul. And even though I have often caused my Savior much grief, I have never ceased to cling to Jesus as my Savior. All because of His mercy toward me.

"My parents were anxious that we should have an education. However, when I finished the public school at the age of fifteen, it was found necessary for me to enter the industrial world. I was always desirous of entering high school and college, but the nearest I got towards fulfilling my ambitions for seven years was the two years I spent at Luther College night school. In spite of the fact that I made steady progress in the industrial world, I was not satisfied. I recognized a hunger within, which would not be appeased with what I sought to satisfy it. So it has always been whenever I sought other than the ministry.

"I had a 'chum', Raymond Bing. Together we shared much. When he had found peace with God, we decided to study for the ministry. But our plans did not materialize since God claimed my friend and the United States Government claimed me. When I was discharged from the service, I took advantage of the Wisconsin Soldiers' Educational Bonus by attending high school. I had hardly completed my first year, when I became seriously ill and was not able to continue until a whole year had passed by. Since Mother encouraged it, I went to Dana then and graduated from the Academic-Pro-Sem. Department three years later.

"It was not, however, until the last year at Dana that I was at all certain as to whether I should enter the ministry. I must confess I fought against it with much zeal because I could not feel certain the Lord desired my services in so great a calling. Yet I was confident the Lord would show me the way. I determined however the next year to attend Wisconsin University.

The underlying motive, I now know, to have been nothing less than an attempt to leave the ministry for the medical profession. Again the spirit of dissatisfaction took possession of me. The ever present hunger of my soul would not be satisfied with the educational foods offered at the University. During the succeeding two months I endured much mental anxiety. Then my struggle ended suddenly, for I obeyed the command of conscience. It seemed too late though for me to do anything else but work in the factories until the next fall, but again the way was made clear. My brother told me about Northwestern Luth. Theo. Sem. in Minneapolis, and with the aid of the pastor of the church in which my brother was organist, I gained entrance to the above named school. Here I have spent three years, under competent men such as Dr. G. H. Gerberding. God willing I shall graduate this spring.

"As I have received a call from Our Savior's Lutheran Church in Oshkosh, Wisconsin, I hereby wish to apply for ordination at the next annual convention of the United Danish Lutheran Church in America."

And this is his later life story:

Pastor Berthelsen was ordained in 1928 and served the Oshkosh congregation until the fall of 1934.

On April 25th, 1931 he was united in marriage to Miss Clara Rehwoldt. To this union were born two children, Arthur and Priscilla. Mrs. Berthelsen passed away in August 1934. In the fall of that year Rev. Berthelsen accepted a call to Bethlehem Lutheran Church at Royal, Iowa. On December 17th, 1935 Rev. Berthelsen and Miss Ruth Jensen were united in marriage. They made their home in Royal until 1943, when Rev. Berthelsen was called to do home mission work in San Leandro, California. As a result of that work he organized Faith Lutheran Church there. In 1947 Rev. Berthelsen was called to Bethany Lutheran Church, Viborg, So. Dak.

He is survived by Mrs. Berthelsen who cared lovingly for him during his illness, and son, Arthur and daughter.

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Editorials and Comments

We to Have Brain Washing Here?

I have read of the process of brain washing in China elsewhere. Are we getting ready for this in the United States? At present books are being burned, and we are filled with fear that they may have some books or pamphlets in their possession, which are not as pure as they might be. Well, when we get rid of all suspicious books, then we may begin to go after people that may have thoughts different from our own. Why not go at the very source of the evil?

When we get some political-minded people that will be exactly like McCarthy and Co.

We must watch over every one just like parents watch over their children that they don't get into bad company or that they don't get books that will have a bad influence.

No one should be allowed to think for themselves, this is dangerous.

The Roman Church is rather successful in holding its members to certain points. They are supposed to think and do like the pope and his priests.

The communists and the fascists follow in the pope's footsteps in that respect.

They hold that truth cannot be trusted in the minds of ordinary men. It must be dispensed and directed according to the party line only.

Perhaps the book burners are really doing us a disservice. We are beginning to appreciate our liberty and fight for it.

Ed Grundtvig used to say, to think, to believe and to act freely is the old right of the people.

Only in this freedom can the truth conquer.

Heaven or no Hell?

We have once before referred to a nation wide discussion in Norway caused by Prof. O. Hallesby on the question of the reality of hell. The discussion had died down, but Bishop Kristian Schelderup has asked the government of Norway through the secretary of the church, a cabinet office, to decide whether he should resign his office or not. The bishop holds a much more liberal view than many other Christians. The question is if eternal punishment in hell shall be taken seriously or not.

We can well understand that some folks do not like the idea of punishment after death. Some of them say that the only hell there is, is what we make ourselves on this earth. But these same folks seem to forget both the teachings of Christ and the apostles.

There is a separation from God. That is a clear teaching in Scripture. No liberal or rationalistic interpretation can explain that away.

Keep Statistics This Side of Eternity

Here is a short editorial from the American Lutheran which is too good not to reprint:

Every organization must, I suppose, keep records of some sort. Records and statistics, as a matter of fact, have come to assume a place of considerable importance in modern society. This, I am very sorry to say, seems to be true also of the organized church.

I am not meaning to suggest that the church should throw all statistics and statisticians out of the window and be done with them. But I am wanting to say that there is something terribly annoying for one of my constitutional make-up in having to keep statistics and I am simple enough also to believe that there can be a real danger in statistics for the church. A statistics-saturated generation is likely to place greater value in the work of the church on statistics than they merit. Occasionally I see parish reports in which the pastor tells the congregation at the end of the year how many calls he made, how many conferences he held, how many meetings he attended, how many sermons and lectures he delivered, how many hours he taught and so forth.

This seems to me a horrible and meaningless waste of time. The question is not how many calls did I as the pastor make, how many sermons did I preach, how many troubled individuals consulted me? The real question is how much good did I do under the blessing hand of God through the sermons which I preached and the calls which I made, etc.

I have often wondered how the church ever survived the many centuries before the world came to know what the three by five filing card looked like. I have often wondered whether we are helping to give our people a wrong concept of Holy Communion, for instance, if we keep a record of the number of times they commune and thus at least give the appearance of reducing the use of the Holy Sacrament to a matter of statistics.

This whole question of statistics came to plague me again when I looked with "puzzlement" and perplexity at the many questions which were to be answered in the statistical report called for by our synodical office of statistics. The Lord of the church may well have mercy on us if in our individual parishes we begin to consume our time and energy with the keeping of statistics instead of spending ourselves in the preaching of the gospel and in the saving of souls.

And now that all this has been said it still remains that every organization necessarily must have some sort of a statistical record if it is to function according to our conceptions of organizational efficiency. It is fondly to be hoped, however, that all statistics will be kept this side of eternity.

The Jealousy of God

By Alan Redpath

I was quite staggered when reading in the Revised Version of my New Testament a little time ago, to come across this little phrase in 2 Corinthians 11, 2: "I am jealous over you with godly jealousy."

As I read that verse I paused, and questioned in my mind what Paul could mean. How could God possibly be jealous? Yet a moment's reflection reminded me that God Himself said it was true, for on the verge of human history He said: "I, the Lord thy God, am a jealous God."

Now, at first sight, these statements seem quite remarkable; indeed, almost impossible. Surely, of all the tragedies of human experience none has been so great as those caused by jealousy. It is this which has wrecked home life, broken marriages, caused international conflict, and ruined Christian fellowship.

Of course, there is nothing new about it. Cain was jealous of Abel, the children of Israel were jealous of Joseph, Saul was jealous of David, the Pharisees were jealous of our Lord, and in every one of these cases jealousy led, if not to murder, certainly to the attempt.

What, then, can it possibly mean for God to say that He is jealous? The answer seems to me to be found in a moment's thought as to the true character of the God we worship. No sooner had He declared His jealousy than He laid down the blueprint for human happiness; He gave to His people the Law.

It is perfectly clear that God did not give the Law in any sense to be restrictive, but rather to be creative; that His purpose was not to limit human enjoyment, but to reveal that the happiness for which men seek and which, indeed, it is God's purpose for them to have, is impossible of achievement apart from holiness. Happiness and holiness are inseparable partners; and when God says that He refuses to allow us to have any other gods save Him, this statement can only have one meaning, and it is this—

that all our happiness depends upon our complete loyalty to Him.

In other words, God does not say that He is jealous in any sense of holding us within His grasp and refusing to allow anyone else to have our affections; rather He declares His jealousy and demands the Lordship of our lives because only by this means can the people that He made for Himself fulfil life's greatest function and enjoy the richest happiness.

Contrast, then, the jealousy of God and the jealousy of man. When men are jealous of another they are utterly ruthless and quite regardless of the interests of the other, their only concern being that their own will and desires might be fulfilled, no matter by what means. The distinction, therefore, just seems to be this: God is jealous of us but for us.

With what love He looks upon His children today surveys with His holy gaze all our affections, desires, ambitions, appetites, concerns, and interests; and how longs to see them all centered in Himself, for only then can we enjoy His peace.

If that be the jealousy of God then here is Paul writing to the Church at Corinth and saying that his concern for them is akin to this very quality in the character of God. "I am jealous over you," he says, "with godly jealousy." Paul is writing to the Church at Corinth and saying that he has only one concern for you and that is that Christ be formed in you. My one interest regarding you is that the fulness of the life of Jesus may be expressed through you, and to this end I travail in prayer on your behalf.

What a challenge!

Are we jealous of people, or jealous for them, that Christ be formed in them?

Condensed from **The Reaper**

CHALLENGE TO BE ALERT AND UNINTIMIDATED

(The Board of Education of the United Lutheran Church passed unanimously the following statement at its meeting June 17th. It was sent to the Associated Press as well as to the church papers. It is a strong challenge to the faculty members of our colleges to be alert to subversive elements but at the same time unintimidated in their search for truth. Ed.)

The Board of Education of the United Lutheran Church in America earnestly affirms its faith in the Christian revelation and the deep implications of that truth for higher education. It believes that the clear and forthright teaching of the Word of God with its Christian view of man is the most constructive and effective power to strengthen the foundations of society which are being threatened by an insidious communism, materialism and secularism.

The Christian colleges and universities render unique service to culture. They demand that every academic discipline and every life work be evaluated in light of the Divine Word.

The Board regrets the present hysteria in some circles which hampers the academic pursuit of truth in a zealous safeguard democracy. Christian educators must be alert to subversive elements which would destroy the Christian way of life and jeopardize genuine scholarship. They must not be intimidated in their search for the presentation of truth.

We believe that the Christian colleges offer a most vital and intelligent witness to the true meaning of education. The Christian colleges are the sure defense of which is preeminently worthwhile in life.

CHURCH NEWS FROM HERE AND THERE

Dwight Sends Greetings to Other Leaguers

St. Paul, Minn.—President Dwight D. Eisenhower sent his greetings to delegates at the biennial convention of the International Young Men's Luther League of the Evangelical Lutheran Church.

"I hope for happiness and peace for all of ours and throughout the world," lies in large part with you people," the President's message said.

"The best assurance for a better tomorrow comes from idealistic, dedicated youth, inspired by the religious message so simply and well-spoken in the convention theme, 'Thy Will be Done on Earth.'

"I sincerely believe that the members of the International Young Men's Luther League, linked with dedicated youth everywhere, will play a significant part in making this world more worthy of that high aspiration." Special messages also were received from Gov. C. Elmer Anderson of Minnesota and Gov. Norman Brunsdale of North Dakota.

In the opening sermon, the Rev. Carl Hinderlie, Watertown, S. D., president of the International League, said the most tragic sin and the greatest problem of today's youth in America is boredom."

"I said youth everywhere live in a world he termed "the demonic restlessness of the teenager who says, 'What can we do in this dump?'"

"We feel that they are not wrong, we grieved, but that it is the town, the school and the opposite sex, that are the trouble."

"The challenge for life today, Mr. Hinderlie said, is to cast off the burden of Darkness and his boredom and let the Light of Life in."

"Those who 'abide in Christ' will find their own town as a 'threshold of life,' he said, because they will see the opportunity of helping their fellow men and bringing them to Christ."

"Hinderlie made a special thrust upon groups within the church who would draw from an active role in society in order to remain 'pure.'"

"In every area of this hostile age," he said, "the will of God should be seen not as a Maginot line behind which our members hide from the world, but as a tank challenging men to be Christ-like as she calls them from their fox

holes of resistance to come out into the light of life."

The challenge for this generation, he said, is to "live redemptively."

The five-day gathering here is believed to be the largest of its kind in the history of Lutheranism in this country.

Baby-Sitting Project Will Aid Missions

Cleveland—"Teen age girls in Euclid-Immanuel Baptist church here have a baby-sitting project under way.

Acting in behalf of the church, they've informed their neighbors that they'll be available for "sitting jobs" throughout the summer.

Half of the proceeds will be kept by the girls as spending money. The remainder will go into various missionary enterprises of the church, at home and overseas.

Decision of the girls to carry on the baby-sitting project came after they had formed a church guild. In monthly meetings they studied the work of missionaries and their needs. Then the question was raised as to what they could do to help.

Someone said they could all raise money by baby sitting and the proposal was adopted immediately.

Apart from baby sitting, the girls also look after pre-school children during Sunday worship services.

Leaflets Attack Seville Protestant Pastors

Madrid—Leaflets attacking Protestantism and accusing two Protestant pastors of "corrupting" youth have been circulated in Seville.

One of the pamphlets declared that "we cannot consent to the existence of Protestant churches where they abuse our Mother the Immaculate Virgin."

Another, after quoting from a pastoral letter issued last September by Archbishop Marcellino O. Loizaga of Valencia, listed the names of two Protestant pastors under the heading, "Protestantism and Masonry."

The clergymen are Santos M. M. Zurita and Patricio G. Lopez, both pastors of Evangelical chapels in Seville.

The leaflet accused the pastors of "corrupting the conscience of Seville's youth" and "arranging shameful concubinages under the designation of Protestant marriages."

They were alleged to be freemasons of the "Isis and Osiris" lodge, "from whose lair in the Calle Rouge Barcia

the incendiaries sallied forth to burn the churches in May, 1931."

Pastor Zurita's chapel is understood to be the property of an English Evangelical organization called the "South European Land and Buildings Co."

'Extraordinary Holy Year' Proclamation Expected in August

Rome—Pope Pius XII is expected to issue a proclamation on the Feast of the Assumption, Aug. 15, making 1954 an "extraordinary Holy Year," according to Vatican circles.

The Holy Year, these sources said, will be in observance of the 100th anniversary of the proclamation of the Dogma of the Immaculate Conception by Pope Pius IX in 1854.

During 1954, also, Vatican officials expect the canonization of Blessed Pius X, the "Pope of Christian Doctrine," to take place.

The usual obligation of making a pilgrimage to Rome is expected to be dispensed with during the extraordinary Holy Year, but Catholics will be asked to visit designated sanctuaries in their own countries.

Extraordinary Holy Years were held in 1908 and 1929 to celebrate the 50th anniversary of the ordination of Pope Pius X and Pope Pius XI, respectively.

Regular Holy Years have been observed in the Roman Catholic Church every 25 years since 1450. The last one held in 1950 was extended for another year and closed in October, 1951.

25,000 Attend Mountain Singing Festival

Linville, N. C.—Some 25,000 persons raised their voices in religious song in this little Blue Ridge Mountain town at the 29th annual "Singing on the Mountain."

Some 50 singing groups from North Carolina, Virginia, and Tennessee participated in the all-day "singspiration." And about twenty preachers conducted services.

The event, held in a 20-acre meadow at the base of mile-high Grandfather Mountain, was founded by 82-year-old Joe L. Hartley of Linville. From a modest beginning, it has become the largest observance of its kind in the Southern Appalachians.

Key speaker for the day was Lt. Governor Luther H. Hodges of North Carolina. He praised "those who are associated with this project to instill spiritual values in our people."

He called upon everyone, "including political leaders of all levels and par-

ties," to practice their faith and "put the welfare of the church, school, and community ahead of personal or selfish desires."

A feature of the program was the singing of "Rock of Ages" by the entire assembly, led by Norman Cordon of Chapel Hill, N. C., former Metropolitan Opera star.

Icelandic Synod Head Hopes For Lutheran Unity

Seattle, Wash.—Dr. V. J. Eylands of Winnipeg, re-elected president of the Icelandic Evangelical Lutheran Synod of America at its 69th annual convention here, told members his hope that all Lutheran churches will eventually "speak as one voice."

"We are making steady progress toward unification," he said, "but I doubt that it will be effected during my lifetime."

Differences in national backgrounds and interpretation of doctrines have kept Lutherans apart, he said.

The convention pledged a revitalization of dormant members and churches and expressed hope for the establishment of new congregations during the next year.

At present, congregations are located mainly in Minnesota, North Dakota, Washington, and the Canadian provinces of Manitoba, Saskatchewan and British Columbia.

Libraries, Book-Burning and the Toll of Fear

Had some malign force set out to convince the rest of the world that the United States is being reduced to neurotic irresponsibility by its fears, it could not have found any quicker means than the current uproar over purging our government's overseas libraries. There are 188 of these. They have contained about 100,000 volumes. On the whole, they have been the most effective agencies we have had to spread American ideas, and the throngs which have flocked to them have indicated their value in winning friends for this country. These libraries are a part of the International Information Service of the state department. But when Senator McCarthy took to the warpath against the libraries, crying that they were full of Communist propaganda, the state department in panic started sending out directives to the librarians overseas which, by their vagueness and contradictions, spread more panic among those functionaries. As a result, 300 books by 18 authors have been removed on specific directives from Washington, and hundreds of others for what Dr. Robert Johnson, head of

the information service, called "the natural desire of some librarians to play it safe." The exact nature of this purge would not have become known had not the **New York Times** used the immense resources of its foreign service to find out exactly what books had been "burned" (sometimes literally) and where. Among the authors thus banished, it developed, were Paul B. Anderson, secretary for Europe of the Y. M. C. A.; Vera Micheles Dean; Foster Rhea Dulles; Kenneth Scott Latourette; and Walter White of the National Association for the Advancement of Colored People. President Eisenhower has muddled the situation by speaking out against "book-burning" on a couple of occasions and for ridding the libraries of Communist infiltration at one of his press conferences. The result is a confusion so complete that even Senator McCarthy calls the banning of certain books evidence that "someone is trying to make the state department look silly." It does look silly. Worse than that, in the eyes of those in other countries its libraries now look as unreliably propagandistic—in the worst sense of that word—as were publications emanating from Hitler's Germany or Stalin's Russia.—**Christian Century**

Why Not Private Enterprise?

This trouble the state department is in over its libraries is of a piece with its trouble over the Voice of America. Any enterprise run by the government cannot escape the "official" tag. When the enterprise is a cultural one, then anything not in line with "official" policy is open to political attack. Since official policy shifts, making ideas which are orthodox today heresy tomorrow, a Senator McCarthy can enjoy a field day pointing out these heretics. (One of the books purged, for example, was **Mission to Moscow**, which was the purest orthodoxy, and largely nonsense, when Ambassador Joseph E. Davies wrote it.) The state department seems impotent to deal with such attacks. Is not a return to private enterprise in all such cultural propaganda enterprises the wisest course? We now have in office an administration supposedly committed to private enterprise wherever that can function effectively. Why not look to it to do these cultural tasks? Several effective private agencies are already operating, such as Radio Free Europe and the American Friends of the Middle East. Why not encourage the development of these existing independent agencies and the establishment of others to take over other aspects of the ideological struggle for men's minds? If such pri-

vate agencies were made wholly responsible for radio programs, libraries and similar matters, we believe they could do the job better than it is now being done, could relieve the state department and the government of an endless source of trouble and could make the status of all such enterprises unmistakably clear to the people of other countries. "Book-burning" though President Eisenhower may realize it, is an almost inevitable consequence of an official agency having to present an "official" line.

—**Christian Century**

The Father's World

We are so accustomed to speak of this troubled world, to think of its dark outlook and desperate situation that we are apt to forget that the earth is the Lord's, and the fullness thereof; the world and they that dwell therein, "the earth is full of the goodness of the Lord."

What we really mean when we explore the evils of the world is that people in the world have neglected God and brought many difficulties upon themselves. But this should not make us blind to the beauty and goodness all about us; the beauty of God's glorious creation and the goodness and beauty in the hearts of his children.

If we took more time to consider, observe this beauty and loveliness of God's creation we would be better prepared to get along beautifully with another. Even when things look darkest, the stars are still shining, the sun sheds its life-giving ray on the earth and the rain continues to fall upon the just and unjust without discrimination. May we train our eyes to see God in his wonders all about us. Perhaps the outlook is so dark because we neglect the up-look. (**The Mennonite**)

One Internal Revenue clerk received an unusual inquiry this year. "Can I put under charity," asked the taxpayer, "money spent for clothes to replace good suits that my wife gives to rummage sales?"

CHORISTERS—PLEASE NOTE

"I think," said the Choirmaster, "that we can do better than that—just a little better. Shall we take that verse again? And let's make it plain that the first line is 'weak and sinful though we be', and not 'we can sin though we be'."

More Treasure Trove

DEAD SEA REGION DISCOVERIES

By R. B. Y. Scott, Montreal, Que.

Some weeks ago the *New York Times* carried news of rather astonishing discoveries in the region near the north western shore of the Dead Sea where in 1947 the famous "Dead Sea Scrolls" were found. Fuller details have now come to hand in an authoritative article in *Revue Biblique* by Pere de Vaux, one of the principal excavators, and some of these will be of general interest to long Church people.

To begin with, the genuineness of the original find has been confirmed by subsequent investigations. Numerous small fragments of Hebrew manuscripts were found in an official expedition in the cave which the Bedouin pointed out as the place from which the scrolls of Isaiah and the other scrolls had been taken. Late in 1951 an ancient ruin one mile south of this cave, known as Khirbet Qumran, was excavated; some copper coins scattered about it were identifiable, and all of these proved to be from the period A. D. 5-68. Embedded in the floor was a large pottery jar identical with the jars in which the manuscripts had been stored in the cave a mile away. It seems most probable, then, that the manuscripts belonged to a community whose centre was these ruined buildings (with a large cemetery adjacent), and that they were hidden in the cave during the First Revolt of the Jews against the Romans which resulted in the sack of Jerusalem in A. D. 70. The indications are that the community was that of the Jewish sect of the Essenes, which Pliny tells us was established in this region at this time.

The importance of this for students of the Bible—in addition to the new light thrown on an obscure period of Jewish history—is that we now have manuscripts of Isaiah and parts of other Old Testament books about a thousand years older than any previously known, and these confirm the substantial accuracy of the traditional text from which our English Bible has been translated. The publicity which resulted from the original manuscript discovery in 1947 naturally stimulated hopes that further finds might be made in the vicinity, where the exceptional dryness of the climate is conducive to the preservation of ancient documents which elsewhere in Palestine would probably have perished. Official investigators have been hard put to it to keep up with the Bedouins, who know this desolate tract of rocks and gullies and have discovered that Westerners will pay good money for these scraps of ancient documents. Work at Khirbet Qumran was hardly begun when Bedouins discovered a group of caves at the bottom of an almost inaccessible gully fifteen miles to the south, the Wadi Murabba'at, and began offering for sale fragments of leather and papyrus with Hebrew, Aramaic and Greek writing

on them. An official expedition traced these to their source, and found evidence that these caves had been a stronghold of the Jewish Underground in the Second Revolt of A. D. 132-135. There were only a few fragments of Biblical documents, but important documents relating to the Revolt came to light, including two letters from its famous leader, Bar Kokhba.

The archaeologists must have felt breathless when they heard, just as they had completed work at Wadi Murabba'at in February 1952, that Bedouins had found another cave with manuscripts in it near the original cave at Qumran. A third expedition was hurriedly organized, and the whole region around Qumran thoroughly combed. Twenty-five caves were found which contained pottery of the same type as that in the original cave and in the Khirbet Qumran buildings; in two of them, including the one which the Bedouin had located, were Biblical and non-Biblical manuscripts in Hebrew and Aramaic. The Biblical scrolls contained Leviticus in the archaic Phoenician script, Isaiah, Jeremiah and the Psalms, and two each of Exodus and Ruth. There was also a unique scroll of copper leaves rivetted together which has not yet been unrolled and identified.

Hunt Is Still On

The archaeologists now retired temporarily from the desert with this embarrassment of riches, but the tribesmen continued the hunt, with results which make one wonder when and where the story will end. In a cave in the lower Kidron valley they found fragments of Greek codices of the 6th-8th centuries containing parts of Mark, John, Acts and Wisdom, as well as Syriac and Arabic documents. At another unidentified place they discovered further documents relating to the Second Revolt, and a Greek version of the Minor Prophets of great importance for textual study. Finally these indefatigable amateurs located two further deposits in the Qumran area which the archaeologists had missed; more fragments of Biblical, apocryphal and sectarian documents were added to the store, and others will come to light when they are offered for sale.

This is an almost incredible story. It is only the beginning of it, for the meaning and importance of these discoveries can only become apparent when the treasure trove has been fully examined by scholars the world over. Judging by the amount of ink that has been spilled already as the result of the original discovery in 1947, the literature will be enormous. A new doorway has opened into the world of Bible origins, in a place where there had until now appeared to be only a blank wall.—*The United Church Observer*.

The Choir Rehearsal

THE DIRECTOR HAS AN IMPORTANT TASK

By Amos Lundquist

There seems to be no doubt that the Church is one of the chief agencies in the community for raising the standards in all of art—in architecture, in painting, in speech, and in music. Increasingly the pew is beginning to appreciate the intrinsic blessing to be derived, not only from good congregational singing, but also in observing and understanding what the choir is trying to accomplish.

A good director of music starts to prepare for the rehearsal, not only by being ahead of time, and by starting on time, but by studying the choir music several days or weeks ahead of time. Many of the better anthems are divided into "chapters" or "paragraphs," each with a distinct message and purpose. What was the composer trying to say in these words? What was he trying to express in these musical forms?

Reflecting Mind of Composer

The best music is animated by a deep faith and an inner joy. The better quality of music has come out of the hard experiences of life, sometimes out of sorrow and anguish, or out of a satisfying experience of the uplifting grace of God. The choir director should attempt to sink his soul deep into the spiritual experience and purpose of the composer.

A musical composition reflects genuine craftsmanship. A composer not only has a message to be expressed, but must reveal skill in formulating his music. Just as the composer had to spend considerable time to plan and to write the anthem, so the director has to spend considerable time to ferret out the composer's deepest intent.

Robert Shaw has sometimes spent five or six weeks studying an anthem before starting rehearsals on it. A pre-study of the anthem will enable the director to anticipate portions that need extra work.

Once when Toscanini was traveling with his symphony orchestra, he was sitting in a corner of his Pullman, off by himself, reading the score of a certain selection. With his right hand he was beating the time or the phrasing of the music, bringing in entrances, quietly enjoying himself in anticipating satisfying harmonies. All of a sudden, he shouted, "No, no, no!" He could foresee a place where his musicians, skilled as they are, would not play it just as he wanted it.

One choir director said he once studied an anthem for two hours before the rehearsal. Then he really knew it, and he knew what he wanted from the choir. He came to the choir rehearsal inspired with complete confidence. He stood up before the choir with peace of mind, courage and joy. Incidentally, his family testified that he also became a lot easier to get along with!

Beginning the Rehearsal

At the beginning of the rehearsal it is wise to have all the music to be rehearsed that evening passed out to the choir. This saves time, which would otherwise be used

in picking up the old music and handing out new music between each number.

Just as a band or an orchestra needs to be tuned before they start to play, so a choir should be "tuned" before it starts to sing. Let the various sections, separately and together, hum or sing a sustained chord. Such a "tuning" will point out whether or not voices are on perfect pitch, and whether all voices have the quality of harmonizing with other voices.

Just as a football player or a baseball pitcher needs to warm up before playing, and a good violinist needs to limber his fingers, so the members of the choir need to warm up and limber their voices. Some choir directors start a rehearsal with vocal exercises. Some prefer to secure the same result by having the choir sing once or twice a well-known and beloved anthem. This will serve to limber the voices and to prepare the singers to face new anthems with patience and with courage.

Sometimes a musician's genius may become his worst enemy, especially if he imagines he can bluff his way through a rehearsal or an anthem. He may imagine that he knows so much more music than most of the people in the congregation that he does not need to pay serious attention to the technical requirements of the music. The more one knows his music the more he appreciates it. The higher the quality of the anthem, the more often it can be repeated with increasing appreciation by the singers and by the congregation as well.

Importance of the Message

Most of the time at a rehearsal, naturally is spent in learning the various musical parts. In an anthem, however, the music is not an end in itself but only a means to an end. The main part of the anthem is the message in the words. The music, as important as it is, is only the vehicle for the delivery of the message.

The words also are only vehicles for the transmission of the thought. Using good diction in making words understandable is as important as singing notes correctly. Deeper even than words is the **conviction** of the singer of the truth of his message. People are inspired when the rendition of the message is **convincing**. Olof C. Christiansen once said, "**As Christians we have something to sing about.**" Therefore, the evermore-perfect music must decrease, and the message increase.

It is well at times to isolate the words from the music and to read the anthem as poetry. Occasionally it would be wise for the choir at rehearsal to read the words aloud together. Maybe a few words in explanation of the words would be in order. A good anthem has Scriptural content, or at least Scriptural connotation. Do the singers mean what they sing?

(Continued on page 9)

Uncertain Future Is Seen for Synodical Conference

81-year-old Evangelical Lutheran Synodical Conference of North America may be headed for a break-up. The opinion of observers here, the future of the federation depends on what course of action will be taken by the Evangelical Lutheran Joint Synod of Wisconsin and the States in the wake of the rebuff it received from the Lutheran Church-Missouri Synod at its recent triennial convention in Houston, Texas.

The Missouri Synod, with 1,800,000 members, and the Wisconsin Synod, with more than 300,000, are the major members of the Synodical Conference. It also includes the Slovak Evangelical Lutheran Church, with 20,000 members, and the Norwegian Synod of the American Evangelical Lutheran Church, with 10,000 members.

The Wisconsin Synod made four requests to the conference of the Missouri Synod. All dealt with intersynodical and doctrinal matters and all were rejected by the Missouri Synod, on recommendation of official floor committees.

One of the appeals asked the Missouri Synod to reaffirm its stand on joint prayer, stressing that reversal was necessary "in order to preserve the Synodical Conference and to make it possible for us to continue our affiliation."

However, the synod reaffirmed the position which it adopted in 1944, and reaffirmed in 1947 and 1950, when it declared that "prayer at inter-synodical meetings must not pretend that doctrinal unity exists where it does not exist, nor intimate that doctrinal differences are unimportant."

In communication from Wisconsin Synod officials, headed by the church body's president, the Rev. John Bremer of Thiensville, Wis., called praying with other denominations at church-sponsored meetings "an offense which we have for years complained."

Missouri also turned down the Wisconsin Synod's demand that the convention rescind its action of 1950 in ap-

proving Part I of the so-called "Common Confession," a doctrinal agreement with the American Lutheran Church. Delegates overwhelmingly supported the constitutionality of the 1950 action.

The convention further rejected Wisconsin's request that it suspend all further doctrinal discussions with the American Lutheran Church. This referred to Part II of the agreement, the adoption of which the convention decided earlier to consider at its 1956 meeting.

Instead, delegates instructed the synod's Doctrinal Unity Committee to continue discussions with the committee on Union and Fellowship of the American Lutheran Church, and also urged further meetings between the respective officers of the two church bodies.

The Wisconsin Synod also called for a reversal of Missouri's position on Scouting, but the convention reaffirmed the stand that the matter of participation in Scout organizations is up to individual congregations. Wisconsin opposes church-sponsored Scout troops on the grounds that there are "religious elements in Scouting with which a Christian cannot identify himself without offending the Word of God."

The Synodical Conference was formed in 1872. Its aims are "to give outward expression to the unity of spirit existing among the constituent synods; to encourage and strengthen one another in faith and confession; to further unity in doctrine and practice and to remove whatever might threaten to disturb this unity; to cooperate in matters of mutual interest; to strive for true unity in doctrine and practice among Lutheran church bodies."

In the past ten years, relations among conference members have become strained, partly because of Wisconsin Synod objections to Missouri Synod doctrinal discussions with the American Lutheran Church.

The Synodical Conference will hold its next biennial meeting in 1954.

THE CHOIR REHEARSES

(Continued from page 8)

Hints for Better Singing

In preparing to sing it is well to raise both hands high above the head. Then observe the position of the chest in the rib cage. Lowering the hands, retain the same position of the chest; then sing. When sitting, sit back and do not occupy the chair, keeping both feet on the floor. Cannot sing with knees crossed. When singing, do not strain the jaw. If the singer will place his finger just in front of the ear he can feel the hinge of the jaw. Not the lips, but the whole jaw should be opened on every syllable. Leave gum chewing until after the rehearsal; likewise visiting and whispering. The choir rehearsal is a genuine creative and redemptive

experience. Rightly approached, a choir rehearsal is an act of worship. Many rehearsals begin with devotions. Worshipful singing does something for the singers, not only on Sunday, but during rehearsal as well. Worshipful singing on the part of the choir does something also for the worshipers in the pew. When people in the congregation are impressed with an anthem, they should say a word of "thank you" to members of the choir.

These are a few of the suggestions we learned while attending a seminar recently sponsored by the Twin Cities Chormasters' Association, conducted by Professor Allen C. Lannom, formerly of Glendale, California, now at the College of Music, Boston University.

—From The Lutheran Companion

NEWS AND NOTES

(Continued from page 2)

ter, Priscilla. Also one brother, Arthur of San Diego, California.

—P.S. We hope to bring a picture of Pastor Berthelsen in the next issue.

Pastor Neves in Japan Flooded

Pastor Neve writes the following letter to his parents, the Rev. V. A. Neves of Sleepy Eye, Minn.

Kurume, Thurs., July 2, 1953

Dear Folks:

I guess you can see by the stationery that we have been thru some water. We wondered whether it got in your newspapers at all or not but we were in a flood last Friday evening. Dr. Winther was here, had come the night before but couldn't get out of town. We are surrounded on two sides by this huge Clutsugogawa (I think that is the way he spelled it.) river. Thursday night we had 11 inches of rain and Friday the river was full from the top of the dike on this side to the other side. But we didn't even think of a flood in Kurume because they haven't had a flood here in the memory of any of its residents. Dr. Winther told about one they just about had 50 years ago but the dike broke on the other side and Kurume was saved. We went about Friday looking at the places outside the city and the dike. The levee, as I should call it, is about 45 or 50 feet high. We were sitting eating supper Friday evening, Rachael had been put to bed, it was about 6:30 and I got up to look at the goat out in the front when I saw about a foot of water in the yard and water pouring in the gate. The road out in front of our walls, which runs between two walls was running like a river with a noise I'll never forget. I put the car in the garage and went out to the storehouse to try to put the trunks up but in less than five minutes the water was up to our thighs so we got Rachel out of bed and grabbed Kaj and climbed upon the front wall. But we just got up when the brick wall on the other side of the yard went over in one piece under the weight of the water. Down at the end of our street, about 100 yards is a school yard, higher than our place so we took off for there. Fortunately the current was with us and we got there carrying the children. The water was up over our hips. Dr. Winther hadn't come so I went back for him. He was saving the goat and we took off. He couldn't get thru the current and as I got ahead I left the goat and came back and helped him and we got up to the school. We spent the night in the school with nothing except the clothes

we had on, we were both barefoot. Our neighbors loaned us a couple of flea-filled quilts and so we got along. We came back the next morning as the water had gone down enough to get out of the house. It had been five feet high outside and three feet inside the house so everything is soaked and muddy. We have no gas and no water but have been working hard doing what we could. As it is still rainy season, it rained all day Saturday to Monday but finally we had good weather on Tuesday. Well, will write more later. We're all well.

Lloyd

Iowa District. The annual convention of the Iowa District will be held in Exira Sept. 10-13.

Minnesota District

The Minnesota District will have its annual convention from October 8-11, 1953 at the church at Cushing, Wisconsin.

Eugene, Oregon, Emmaus Lutheran Church. H. A. Svendsen, Pastor. A successful Bible School was conducted at the church on 2nd Avenue West, June 15-26, each forenoon. There was 87 children in attendance, and 12 teachers participating. A fitting program was rendered by the children, Friday the 26th, followed by a delightful lunch, which was enjoyed by parents, teachers and children alike.

Cherokee Indian Mission. Our mission is this week, July 13-18, host to an American Indian Development Community Workshop. This is sponsored by the National Congress of American Indians and has for its purpose to suggest and to aid Indian folks in developing better homes. From July 27-31 the Oklahoma Federation Bible Camp of the American Lutheran Church will have its summer camp in Oaks using the facilities of our mission. About 75 campers from Oklahoma and southern Kansas are expected to spend those days at our mission. The folks of our mission and community are invited to attend the sessions of the camp and Pastor Vammen and Pastor Kaldahl will take turns in teaching at one of the morning sessions.

Harlan, Iowa, Rev. Lyle Paulsen, Pastor. A class of 5 boys and 2 girls was confirmed Pentecost Sunday. An evening Communion Service was held the following Sunday. During summer our S. School and Family Worship Hour begin at 9 a. m. and 10 a. m.

D.V.B.S. was held the first 1 weeks of June. There was an average attendance of 80 pupils, taught by pastor, 7 teachers, and 2 helpers. interesting little paper, entitled "Bible School Journal" was a project of Senior Dept. On Sunday after close of school the Family Worship Hour included a program by the students. A pot-luck picnic dinner was held in one of our local parks.

10 adults and 4 children joined our congregation recently.

The Land Must Be Taken

After one has escaped from Egypt and passed through the land of deliverance, he will come to Jordan. Many have come so far. A few have crossed Jordan into the "promised land." These, some have settled upon the banks of the river. They imagine that they have "arrived."

Joshua had no such idea. Upon crossing into the land, he set about the conquest. He took Jericho and finally Ai. Then he drove a wedge between the North and South with true military strategy. The failure of others hindered his work. He made his own mistakes. Still forward was his march. He gave the land finally to Israel.

It is too bad for any to fail to come to Jordan. It is too bad if one has come into the land to settle down and enjoy the "blessing" and awakes to find that the enemies who are in the land and who should have been conquered have taken the initiative and have driven the potential conqueror back across the river—to defeat and perhaps to disaster.

"Sure I must fight if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by thy Word."

(Free Methodist)

Mother: "Where is your father, Junior?"

Junior: "He is gone to the infernal revenue department, to pay his eternal dues to some uncle who doesn't see to like my daddy."

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BY THE FIRESIDE

FAITH

With looks across the storm—
It does not doubt,
Stop to look at clouds
And things without.

With does not question why
When all his ways
Are hard to understand,
But trusts and prays.

Seeks the greatest gift
And asks not sight;
Does not need to see—
He is its light.

Above the tempest's roar
It hears his voice;
And with its hand in his
Faith can rejoice.

Fears no cloud or wind
That it can bring;
With looks across the storm
And still can sing.

—Author Unknown.

WITHIN SIGHT OF THE RIVER

I am coming to that stage of my pilgrimage that is within sight of the River of Death, and I feel that now I must have all in readiness day and night for the messenger of the King. I have sometimes in my sleep strange perceptions of a vivid spiritual life near to and with Christ and multitudes of holy ones, and the joy of it is like no other joy; it cannot be told in the language of the world. What I have seen, I know with absolute certainty; yet it is so unlike and above anything we conceive of in this world that it is difficult to put it into words. The inconceivable loveliness of Christ! It seems that about him there is a sphere where the enthusiasm of love is the calm habit of the soul; that without words, without the necessity of demonstrations of affection, heart beats to heart, soul answers soul; we respond to the infinite love, and we feel his answer in us, and there is no need of words.—Harriet Beecher Stowe.

TRUE

He is true to God who is true to man;
Wherever wrong is done
To the humblest and the weakest,
Neath the all-beholding sun—
That wrong is also done to us,
And they are slaves most base
Whose love of right is for themselves
And not for all their race.

—James Russell Lowell

THE TEACHER'S DREAM

A Sunday school teacher was dreaming. Teachers often dream, and sometimes their dreams are nightmares.

Jesus is standing before this dreaming teacher with arms outstretched and an eager look in his eyes.

"Where are the souls of my children?" he asks the teacher.

"Here are their bodies," the teacher was able to reply. "They come to Sunday school promptly and regularly."

Jesus took their bodies in his hands, and lo! they turned to dust before the teacher's eyes.

"Where are the souls of my children?" Christ insisted.

"Here are their manners," faltered the teacher. "They are quiet and very respectful; they listen very carefully. Indeed, they are beautifully behaved."

Jesus took their manners, and they also turned to ashes in his hands.

Again the Lord repeated his question. "Where are the souls of my children?"

"I can give you their brains," the teacher answered. "They can name all the books of the Bible, forward and backward. They can repeat the list of the Hebrew kings. They know in order the 70 events in your life here on earth, and they can recite the Sermon on the Mount from beginning to end. Really, they are excellent scholars."

Jesus took their brains, and lo! they dissolved into vapor and a puff of wind blew them away.

"But where are the souls of my children?" urged the Master with sorrowful longing.

Then the teacher was filled with an agony that awoke her from her slumber.

The teacher cried and said: "I have done much for my children, but it all is nothing, because I have not done the one thing needful. Henceforth my teaching, though it traverse many ways, shall have the one goal, and that is to teach my pupils to know Christ."

—The Evangel.

NOT WANTED

Two little girls were playing. One pretended she wanted to rent the other's playhouse.

"Have you any parents?" the owner of the playhouse asked.

"Yes, two," was the reply.

"I'm sorry," said the small 'landlady', "I never let to children with parents. They're so noisy and destructive."

WHO DOES GOD'S WORK?

"Who does God's work—will get God's pay

However long may be the day.
He does not pay as others pay
In gold, or land, or raiment gay,
In goods that perish or decay
But God's high wisdom knows the way
And this is sure, let come what may—
Who does God's work—will get God's pay."

—Unknown

GOD'S SUNSHINE

Never—once—since the world began
Has the sun ever stopped his shining,
His face very often we could not see,
And we grumbled at his inconstancy;
But the clouds were really to blame,
Not he,
For, behind them, he was shining.
And so—behind life's darkest clouds
God's love is always shining.
We veil it at times with our faithless fears,
And darken our sight with our foolish tears,
But in time the atmosphere always clears,
For his light is always shining.

—John Oxenham

The minister was addressing the Sunday school children. After several minutes, he asked: "And now is there any boy or girl who would like to ask me a question?"

For a moment there was silence, and then a shrill voice piped out: "Please sir, why did the angels walk up and down Jacob's ladder when they had wings?"

"Ah, I see," said the minister. "Now would anyone like to answer that question?"

The groom came home one evening with a package of link sausages and suggested that the bride prepare them for breakfast.

"How do you cook them?" the bride asked timidly.

"Fry 'em just like fish," instructed the husband patiently.

Next morning the bride apologized, "I hope you enjoy the sausages, dear . . . There wasn't much left of them after I cleaned the insides out."

A Page For Youth...

Homer Larsen, Editor

This Problem of Growing Up

Young people let us also take Christ with us in choosing our friends, in our recreational hours and later in our dating. An interesting evening at Luther League could be devoted to a question box, or another form of discussion on the topic LET CHRIST BE LORD IN MY SOCIAL LIFE. Try to keep your discussion from the usual questions, is it wrong to go to movies, to dance and so on, but rather the importance of developing a Christian personality. To assist you personally, or with your Luther League program, listed below are a number of helps.

GROWING UP CHRISTIAN—A program manual for Junior Hi Leagues (grades 7-9) which deals with subjects such as friendships, stewardship, cheating, relation to parents, etc.40c

LIVING HIGH IN HIGH SCHOOL—Ruth Peterson, Dolores Youngren and Wilton E. Bergstrand35c
A booklet that has been carefully written for you to discuss with you how your high school days can really count for good and for God. (A copy of this booklet will be supplied gratis upon individual request from a Leaguer—please also supply the name of your church and pastor.)

BOOKS FOR YOUR LIBRARY

WAYS TO IMPROVE YOUR PERSONALITY—Virginia Bailard and Ruth Strang. McGraw-Hill 1951 \$3.25

TIME OUT FOR YOUTH—Arthur Gregor Mac Millan 1951 \$2.75

PEOPLE ARE ASKING—John Milton. Augsburg 1942 \$1.25. (written in the approach of questions and answers)

BOOKLETS AND TRACTS

The Company We Keep	3c	Friendship, Courtship and Let's Have a Good Time	2c	Marriage	.....	5c
Christian and His Amusements	.....	10c	Mixed Marriage	.....	15c	
Worldly Amusements	5c	Lonely Road	.....	5c		
That Boy Pete	.....	1c	The Un-American Marriage	.....	5c	
Max	.....	N/C	I Married a Roman Catholic	.....	N/C	
			The Pastor Said, "I'm Sorry"	.....	N/C	

FILMSTRIPS

The following filmstrips may be purchased from ELC Films, Times Building, Minneapolis 1, Minn., at prices indicated.

AND WITH THIS RING B & W Guide Price \$8.75
Filmstrip with 2-78 rpm records.

June's problem is one that thousands of youth are having to face. Can she marry outside her Church—not be-

ing able to share with her husband the most precious thing to her in all the world, her faith. The dangers of "mixed marriage" are set forth realistically.

BOY MEETS GIRL 42 frames B & W Price \$3.00

A helpful down-to-earth presentation of some of the early problems that teen-agers face in boy-girl friendships. Visualized with original photographs and drawings, the filmstrip moves along at a fast pace as it covers these and other dating problems: the fellows and girls who go "dateless"; street-corner pick-ups; where to go to meet boys and girls who are attractive, lots of fun, and have high standards; how girls can meet boys in whom they are interested; how to make introductions; blind dates; how to be popular. Captions on film, no manual.

BOY DATES GIRL 40 frames B & W Price \$3.00

Additional problems in dating and boy-girl friendships; the age to begin dating; how to ask for a date; last-minute dates; calling for your date; what to do on a date; where to go; what to talk about; the good-night kiss; going steady; getting stood up; how to handle a wolf; what about petting; basic principles for boy-girl friendships. Captions on film, no manual.

BOY MARRIES GIRL 40 frames B & W Price \$3.00

Starting with the point that happy, successful marriages do not just happen, this filmstrip suggests some of the more important things to be considered during the engagement period: the best age to marry; how to know you are in love; length of engagement; purpose of engagement; getting along with your future "in-laws"; financing a marriage; the matter of children; wholesome attitudes about sex in marriage. Captions on film, no manual.

GETTING ALONG WITH YOUR PARENTS

38 frames B & W Script Price \$3.00

Six positive things a teen-ager can do to get along better with his parents.

LEARNING TO BE INDEPENDENT

39 frames B & W Script Price \$3.00

Ways that young people can begin to cut strings of dependence and get more independence.

UNDERSTANDING YOURSELF

51 frames B & W Script Price \$3.00

Getting along with one's self. Ways to improve personality. Emphasis on inner self.

Note: Unless otherwise indicated all materials listed may be secured from the Youth Office, UELC, 1105 Oak Park Avenue, Des Moines 13, Iowa.

Bishop Dibelius Calls Workers' Demonstration 'Heroic'

Bishop Otto Dibelius of Berlin said at Berlin, Germany, that "the only way the West can respond" to the East Berlin workers' "heroic demonstration" June 17 against dictatorial rule in the Soviet Zone is to speed the reunification of Germany.

In a radio address, the head of the Evangelical Church in Germany said that the Church is "heart-and-soul with the workers" and will do everything in its power for those who fell during the uprising and for their relatives.

Commenting upon developments since June 10, when East German government authorities agreed to end their anti-Church campaign, the Evangelical Church leader said that while many promises had been kept a number of Communist officials in the Soviet Zone continue to be "unfriendly" toward the Church.

As an example, he cited reports that high school principals are readmitting students, expelled for belonging to the Evangelical youth organization, Junge Gemeinde, but frequently do so with "very unfriendly comment."

In addition, Dr. Dibelius said, some police officials "are still trying to circumvent the Soviet Zone government's clear instructions that anti-Church measures be discontinued."

"The city administration of East Berlin, in particular, has evidenced an obstinate passive resistance to Premier Otto Grotewohl's orders," he said.

Dr. Dibelius also was critical of the manner in which East German leaders had carried out their promise to review "injustices" in the cases of the more than 50 Evangelical pastors and church workers imprisoned or arrested during the anti-Church campaign.

He said that, of this number, the 16 who have been released by East German authorities since the June 10

agreement represent "only obviously petty cases."

Shortly after Dr. Dibelius' radio talk was made, it was learned that another Evangelical clergyman had been freed. He is Vicar Karl Johannes Althausen of Brandenburg, who had been "missing" since Feb. 13 and whose whereabouts were not learned until April 28 when an East German Interior Ministry statement identified him as one of several Evangelical pastors being held in custody for "instigating" Church youth groups to work against the Soviet Zone government.

Meanwhile, it was learned here, Evangelical Pastor Gerhard Sammler of Band Tennstaedt, Thuringia, has been sentenced to a month in jail by a Communist district court at Erfurt for participating in the June 17 demonstration and demanding the resignation of the East German government. Laymen who were co-defendants with him in the trial were given two-year prison sentences, it was learned.

The Negro Church

The Negro Church is not doing so well. In one denomination, the Methodist, the Negro section is growing only one-ninth as fast as the rest of the Church.

During the last fifteen years nearly three million Negroes have migrated to the northern states, but the white churches in the North have done little for their new Negro neighbors.

Young negroes are going to modern high schools and colleges, but on Sunday in church they often find the same old rousements and rallies. The Negro Church is far behind in the training of its leaders.

The average theological seminary for training white ministers has 208 students. The seventeen Negro seminaries, that provide a similar B. D. course (above college), have a total of 224 students. In other words it takes all seventeen Negro seminaries to provide one adequate student body. The average Negro seminary has only 5 juniors, 4 middlers and 4 seniors or a total of 13 students.

All of our American Negro Churches combined need a total of 862 new ministers a year. This year the total B. D. graduates from Negro seminaries was 66, or only seven percent of the number needed.

Most Negro ministerial students come from poor homes where there is not enough money to pay for a three-year

seminary course. Each one needs about \$500 a year for three years. If he had this training he would give an average of 32 fruitful years to the ministry of the church. The Rural Department, Drew Seminary, Madison, N. J., has just completed a study of 21 outstanding Negro pastors to show how much a trained Negro pastor can accomplish. This bulletin is entitled, "Go Down, Moses."

Mr. H. L. Mitchel, a Negro rural pastor in Gates County, North Carolina traveled 15,596 miles last year serving his three churches with 970 members, and the rest of the Negro farmers in his County. He met with 16 4-H Clubs with a total attendance of 559. He is secretary of a Credit Union of 260 members which he organized in 1945 and which has loaned out over \$40,000. He organized the Gates County Education Association which has worked with the whites in building two new large consolidated schools for Negro youth. In 1951 he went with his farmers to another county and brought back three truck loads of heifer calves in order to produce more milk for the children of his county.

Mr. Mitchel feels that justice can come to the Negro race through understanding and tolerance and is happy because the Negro people of Gates County are reaching their goals without lawsuits. He finds it easy to move from baptismal service to a 4-H Club meeting, from checking on the boll weevil to preaching on sin.

ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fund
Previously acknowledged	14316.60	1738.14	4074.10	1863.82	3611.43	825.18	553.13	1650.8
Ferndale, Calif., Our Savior's Luth. Sunday School	75.00			75.00				
Blair, Nebr., The Danish Ladies Aid in memory of Mr. and Mrs. Karl P. Hundahl	5.00				5.00			
Albert Lea, Minn., the Senior Bible Class of Trinity Luth. Church	11.50					11.50		
Audubon, Ia., Miss Deanna Schmidt of Ebenezer Church	3.00	3.00						
Milwaukee, Wis., Milwaukee Busy Bees in memory of Mrs. Nels Warming	2.00				2.00			
Elk Horn, Ia., Elk Horn Lutheran Church	300.00	50.00	150.00		50.00	25.00		25.0
Elk Horn, Ia., Mr. and Mrs. Wm. Cook in memory of Mr. and Mrs. Brise Cook, Montezuma, Ia.	10.00				10.00			
Rockfield, S. D., South Side Circle of St. Paul's Luth. Church	50.00		12.50		12.50	12.50	12.50	
Blair, Nebr., First Lutheran Church, offering Pentecost Sunday	2 3.16		100.00		129.16			
Blair, Nebr., members of First Lutheran Church in memory of Carl Lauritsen*	12.00				12.00			
Marcus, Ia., Mrs. Bess Nelson in memory of Sina Bork	3.00				3.00			
Spencer, Ia., Bethany Sunday School	7.75				7.75			
Kenmare, N. Dak., in memory of Matt Ringer: Bernard Larsen \$5, Martin Christensen, Margaret Christensen and Alma Carstens \$3	8.00				8.00			
Chicago, Ill., in memory of Mrs. Rev. H. Berthelsen**	45.00							45.0
Kenosha, Wis., the Women's Guild of St. Mary's Luth. Church	15.00						25.00	
Kenosha, Wis., the Women's Guild of St. Mary's Luth. Church in memory of Mrs. James Junker	10.00					10.00		
Brush, Colo., the W.M.S. of First English Luth. Church	40.00				300.00	100.00		
Luck, Wis., First English Ev. Luth. Church	1.00		100.00	50.00	50.00			
Minneapolis, Minn., the L.B.I. for Rev. A. R. Petersen	8.33							8.33
Brookville, Minn., members and friends of Fredsminde Church in memory of Henry Nielsen***	17.00				17.00			
Sleepy Eye, Minn., in memory of Herman Polesky, Trinity Luth. Church	10.00				10.00			
Viborg, S. Dak., Pastor and Mrs. H. S. Madsen of Spring Valley Church in memory of Pastor Holger Berthelsen	5.00				5.00			
The W. M. S. of the United Ev. Luth. Church	50.00				50.00			
Chicago, Ill., Pastor and Mrs. Fred C. M. Hansen \$5 in memory of Rev. Elmer Christensen, \$5 in memory of Rev. L. H. Kjoller and \$5 in memory of Mrs. Rev. H. Berthelsen	15.00							15.00
Racine, Wis., Immanuel Luth. Church	1400.00	100.00	400.00	300.00	300.00			300.00
Coalridge, Mont., Emmaus Luth. Church: \$10 in memory of Pastor L. H. Kjoller and \$10 in memory of Pastor Th. Henningsen	20.00							20.00
Chicago, Ill., Mr. and Mrs. Marius Ohlsen and Mr. and Mrs. John Lorentzon in memory of Mrs. Rev. H. Berthelsen	10.00							10.00
Jacksonville, Ia., Jacksonville Ladies Aid: \$5 in memory of John H. White and \$5 in memory of Jacob Jacobsen	10.00				10.00			
Kimballton, Ia., Daughters of Bethany	30.00		15.00		15.00			
Coalridge, Mont., Emmaus Sewing Circle	30.00			15.00	10.00	5.00		
TOTAL	17318.34	1891.14	4851.60	2303.82	4617.84	989.18	590.63	2074.14

* Blair, Nebr., in memory of Carl Lauritsen: Mr. and Mrs. Marius Hansen, Martin Bertelsen, Sine Bertelsen, Amanda Hansen, Marie Rasmussen, Mrs. A. R. Brock, Naomi Sorensen, Mr. and Mrs. Ove Anderson, Mr. and Mrs. Lowell Christensen, Anna Andersen, Mrs. Lydia Nielsen. Total \$12.00 for Home Mission.

** Chicago, Ill., in memory of Mrs. Rev. H. Berthelsen: Mrs. Gwen Berthelsen, Mobile, Alabama \$5, Mrs. Martha Munson, Jewell, Ia. \$5, Employees of Armour and Co., Order, Billing and Shipping Departments \$10, friends of Golgotha Church (the words Mr. and Mrs. are omitted to save space). John Jensen, James Beck, Aage Hansen, Martin Christensen, Soren Miller, M. Landbo, J. P. Nielsen, M. Kelsen, L. Iversen, H. Skovlund, Martin Nielsen, Chris Wakild, Mrs. M. Sorensen, Miss Betty Jean Hansen, Miss Evelyn Miller. Total \$45.00 for the Pension Fund.

*** Brookville, Minn., in memory of Henry Nielsen (the words Mr. and Mrs. are omitted to save space). Dewey Helm \$3, J. C. Jensen Valoren Simonsen and Chris Madsen each \$2, J. A. Hannah, Mrs. Ida Christensen, Finner Black, Nels Andersen, Carl Jensen, Mrs. Dickmeier and son, Alfred Ranzinger, Rudolph Jensen each \$1. Total \$17.00 for Home Mission.

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. Mission	Gen. Fd. Foreign Missions
Previously acknowledged	24084.59	2568.26	2211.06	1932.19	1243.97	111.50	162.00	15834.61	21.00
Plainview, Nebr., Bethany Luth. Daily Vacation School for Rev. Paul Johnson, Japan	18.10	18.10							18.88
Norwalk, Calif., Trinity Luth. Church	18.88								18.88
Lincoln, Nebr., Mr. and Mrs. Keith Knudsen in memory of Mrs. Joseph Runestad, Arnegard, N. Dak.	2.00								2.00
Royal, Ia., Bethlehem Luth. Church, offering at meeting by Dr. Dagmar Petersen	30.77			30.77					
Coulter, Ia., Nazareth Luth. Church	118.15								118.15
Washington Island, Trinity Luth. Sunday School	11.47				11.47				
Harlan, Ia., Immanuel Luth. Church	59.25								59.25
Poy Sippi, Wis., First English Luth. Church	32.78		32.78						
Oyens, Ia., the Chris Kloster family in memory of Mrs. Sina Bork, Marcus, Ia.	3.00								3.00
Kenmare, N. Dak., Trinity Luth. Sunday School	10.86		10.86						
Kenosha, Wis., Sunday School of St. Mary's Luth. Church	60.00								60.00
Kenosha, Wis., the Women's Guild	39.60								39.60
Kenosha, Wis., the Women's Guild \$25 for Helen Danielson's salary and \$12 in memory of Mrs. Johnson	37.00		37.00						
Kenosha, Wis., St. Mary's Luth. Church, offering at Joint Lenten Service, Mar. 22nd, \$59.71, other contributions, 50c	60.21								60.21
Kenosha, Wis., Arthur Miller	20.00			10.00	10.00				
Kenosha, Wis., Arthur Miller for the Santal Mission Leper Colony	10.00			10.00					
Kenosha, Wis., the W.M.S. of St. Mary's Luth. Church	43.00				43.00				
Harlan, Ia., Immanuel Luth. Sunday School	16.00			16.00					
West Branch, Ia., Bethany Luth. Church	54.84			54.84					
Waupaca, Wis., Trinity Luth. Sunday School	15.12	15.12							
Coulter, Ia., Class No. 10 of Nazareth Luth. Sunday School	14.55								14.55
Eugene, Ore., in memory of L. C. Miller of Bethesda Ev. Luth. Church	46.50			46.50					
Racine, Wis., from a friend	10.00				10.00				
Sandstone, Minn., Mrs. J. P. Sorensen	20.00	5.00	5.00	5.00	5.00				
Hutchinson, Minn., Pastor and Mrs. N. B. Hansen	24.00	6.00	6.00	6.00	6.00				
Northfield, Minn., St. Peter's Luth. Church	79.27	20.00	20.00	20.00	19.27				
Detroit, Mich., Northwest Trinity Luth. Church	140.00								140.00
Coalridge, Mont., Emmaus Sewing Circle	20.00	10.00		5.00	5.00				
TOTAL	25099.94	2642.48	2322.70	2136.30	1353.71	111.50	162.00	16350.25	21.00

CHURCH AND SCHOOL DRIVE

	Total Received	Dana Building Fund	Church Extension Fund
Previously acknowledged	202791.33	121779.41	81011.92
Elk Horn, Ia., Pastor and Mrs. C. E. Jensen	35.00	17.50	17.50
Total	202826.33	121796.91	81029.42

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Previously acknowledged \$5.00
Green Bay, Wis., in memory of Edgar Hansen: Floyd Johnson, A. E. West, Milton Mattern and LeRoy Mattern 4.00

Total \$9.00

Received with thanks.

Blair, Nebr., July 18, 1953.

H. J. Hansen, Treas.

Gossip—IT'S DYNAMITE

(Continued from page 1)

Early New England there was a long stool in every village, and all gossipers got a drenching to purge their mischief.

What does the individual do when others attack him? How can he defend himself? Should he strike back?

* * *

Dr. Cantril, of Harvard, U.S.A., has a three-part formula.

Don't try to stop gossiping by answering it." A frontal attack upon gossip calls attention to the false ideas that are being spread, thus turning them to the attention of more and more people. If an angry father punches a man in the face for gossiping about his daughter, he merely starts more gossip.

Go on performing, doing your living your life in a consistent manner. Frustrating as this may be, it is the best way to hasten you out of existence. Friends surround a man or woman who is on with the job while the bitter tongues wag. "By carrying on," Dr. Cantril, "you are showing a concrete way that you are not the kind of person the gossip makes you out to be."

Stage a "demonstration." By answering gossip it is often possible to kill it off indirectly. When a man is dogged by gossip of a marital split-up, they can demonstrate their accord in numerous ways. The husband might buy his wife a special gift, presenting it when two or three neighbors are on hand. They might take a little trip together, or visit a popular restaurant, with a corsage and affectionate pleasantries.

It gives the tongues something to wag about," Dr. Cantril remarks.

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Finally, for those who are tempted to do "just a little harmless gossiping," Dr. Cantril reminds us that no gossip is harmless. It always harms the gossipers. "People who gossip are quarantined sooner or later," he declares. "Their friends don't dare confide in them. The

only people who really feel close to them are other gossipers."

Our house of happiness is built upon the loyalties of the people around us. The gossipers tears down his own house.

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The pamphlet with some revisions and additions contains two lectures delivered at the 1948 Spring Convocation at Trinity Lutheran Seminary, Blair, Nebraska.

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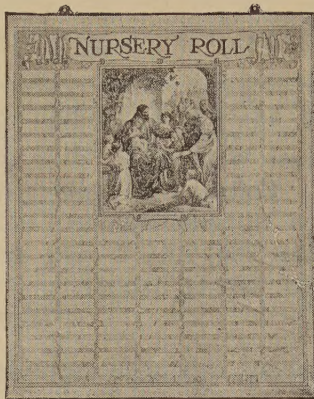
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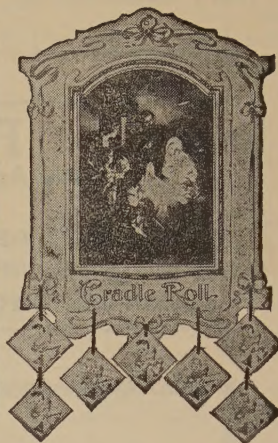
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**Catholic Editor Denounces McCarthy**

New York—The Rev. Robert Hartnett, S. J., editor of American weekly Jesuit review, charged that Sen. Joseph R. McCarthy (R-Mo.) had "debauched public discussion of this country" and "done more harm than good."

Father Hartnett spoke to students at the New York University Catholic Center.

Replying to questions that followed his talk on academic freedom, Father Hartnett said that Sen. McCarthy had distracted people from objective analysis.

The senator has forgotten the solemnity of loyalty and focused his inquiries on the question of Communist affiliation at one time or another, he added.

"That isn't the most important question," said the priest.

Father Hartnett said he feared the threat of Communism in the United States had been exaggerated and there had been no threat "since the Thirties of anything like a Communist revolution" in the United States.

He disagreed with some educators who contend that government investigation of Communism in education is an abridgment of academic freedom, but he added:

"Political interference with teaching and research is the last thing we need in this country."

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